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the remains of classical authority in the original languages is the only means of obtaining a scientific knowledge of that authority. This is none the less true of Biblical knowledge. Need one hope to gain a scientific knowledge of Biblical antiquity except through the medium of the languages in which it has been transmitted to us? And surely no one can be satisfied with any other than a scientific knowledge. It is for the lack of just such knowledge that the Church to-day suffers. Those who represent the Church before the world have Biblical knowledge, that is to say, some of them have; but of what sort? Many, in high position, have as little truly scientific knowledge of the Bible, as the average school-boy, of Homer. They can quote texts in proof of this or that doctrine, they can argue without limit, questions of an entirely irrelevant character; but a genuine scientific knowledge of the Bible, of its facts, and their interpretation they do not have. The reason of this is twofold: Those who are now in the active ministry did not while in the Seminary, receive the training in this department of theological work, which they ought to have had, nor do the men who are to-day in the theological seminary, receive either the needed amount, or, in many cases, the right kind of instruction. Sufficient time is not given for the *study of the Bible*, and too often even the time allowed is frittered away in fruitless discussion. Yet the fact that a man does not obtain this knowledge in the Seminary, is no reason why he should not have it. Taken all in all, very little is even supposed to have been gotten during a theological course. Must a *pastor* give up all hope of being a *scholar*? Is it not a radical defect in our ministry that they allow their pastoral duties to draw them from their study? The common cry is "lack of time." It ought to be remembered, however, that often where time cannot be *found* for a given work, it can be *made*. In view of the present demand "for the highest Biblical scholarship" is it not well for us to consider whether more time cannot profitably be devoted to study which is strictly Biblical, whether a scientific Biblical knowledge is not within the reach of every one of us, if we will but reach out our hand and take it?

Eisegetical Presumption.—It scarcely seems credible that the body of men who constitute the "St. Paul Academy of Natural Science," after hearing "A Lecture on Man, his Origin, and Movements, as Indicated by Mythology, Language and History," by Chas. S. Bryant, A. M., should request its publication. One cannot imagine the motives which prompted this request. For the sake of the "Academy," and the city which it represents, we hope that the request was made only with the view of indicating to the world how much ignorance, misrepresentation and assumption could be condensed by one man into one address. Several appendices are added to this lecture; among others, a translation and interpretation of Gen. II. 21, 22, which certainly are far beyond anything before published in explanation of these verses. Many of our readers have seen an extract, headed "*The Ages of the Patriarchs*," which was printed in the *Popular Science Monthly*, and thence copied into many of the secular papers. This is another of the appendices, and there are others of an equally wonderful character. This matter is referred to here for two reasons: (1) Because several letters have been received, asking for a statement in regard to the pamphlet, but chiefly (2) because it is desired to call

attention to the necessity of denouncing unsparingly all attempts to foist upon the skeptically inclined masses such absurd and abominable trash. Many, notwithstanding the imbecility and conceit which would seem to be at once apparent, have been influenced by this man. He professes to be a scholar, and modestly proposes soon to give a translation of the first fifteen chapters of Genesis, as a contribution towards a translation of the Bible, which shall be made by non-sectarian scholarship. *Ab uno disce omnes*: Gen. 11, 21, 22: And Jehovah Elohim caused a deep sleep to fall upon Adam, and he slept; and he desired in marriage a fair one of his own likeness; and she was set apart prepared as a bride for marriage. And Jehovah Elohim gave him for a wife, the one in his likeness, which he had chosen from his own image; and she abode with Adam.

The translator says that this, "as near as the language will allow is a literal, accurate English translation."

QUESTIONS+AND+ANSWERS.

[Questions of general interest, relating to the Old Testament and to the Hebrew Language will be published in one number of *The Hebrew Student* and the answers to these questions will be published in the succeeding number. It is expected that the answers as well as the questions shall be furnished by readers of the journal. The initials of the interrogator and of the answerer will be appended in each case. Readers are requested to forward to the Editor questions which may occur to them from time to time, and answers to such questions as they may see proper to consider.]

NEW QUESTIONS.

12. Why does לִמְנַח occur in the Psalms, sometimes with and sometimes without Mēthēgh under ל? F. W. B.
13. How is the word יְרִישָׁלַם pronounced? Is Hirēq to be sounded before the ך, thus making a diphthong with the Pättāḥ? F. W. B.
14. What is the meaning of the inverted Vāv which occurs several times in Ps. 107 between the 22d and 28th verse? F. W. B.
15. Why is the vowel-notation throughout Gesenius made to differ from Webster, Worcester or the authorities? T. M. B.
16. How can we account for the remarkable similarity in the order of words in Hebrew and English prose? B. F. W.
17. Is there any periodical published in pure Hebrew? B. F. W.
18. What is the difference in meaning between בֵּין מִים לְמִים and בֵּין מִים וּבֵין מִים? V. O. S.
19. It is said that Vāv Conjunctive, which comes to stand before a tone-syllable, may be pointed with pretonic ף. This is the case in רָהוּ וְבָהוּ (Gen. i. 2). Why not also in וְחִשָּׁן? W. H. W.
20. In how far are the Massoretic points a commentary on the text? W. H. W.